Talmudic-Encyclopedia-Korban-Musaf

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אנציקלופדיה תלמודית:קרבן מוסף

Talmudic Encyclopedia: Korban Musaf

Korban Musaf - a sacrifice offered on Shabbat and festivals, in addition to the regular sacrifice*.

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His Name and His Essence

We are commanded to offer on Shabbat*, Rosh Chodesh*, the three festivals*[1] - and likewise on Rosh Hashanah*, Yom Kippur* and Shemini Atzeret* - an additional offering on the daily Tamid*[2], and this is called the additional offering[3], which adds to the daily matter[4], that the offering, even though it has several lambs and bulls and rams[5], is the additional one[6], as it is written in all the additional offerings: besides the morning burnt offering[7], besides the daily burnt offering[8], and also on the daily burnt offering[9], which means in addition to the daily burnt offering[10].

The sacrifices that come with the omer* and the two loaves* are not called an additional offering, for it is not written about them: besides the continual burnt offering[11], and about them see \open.

The Command

The commandments of the Torah regarding the additional offering, come in a different manner on the various festivals:

A) The Israelites were commanded to offer two lambs as a sacrifice every Sabbath, in addition to the regular daily offering[12], as it is said: And on the Sabbath day two lambs of the first year without blemish, and two-tenths of an ephah of fine flour for a meal offering mixed with oil, and its drink offering, the burnt offering of every Sabbath, besides the continual burnt offering and its drink offering[13].

B) That we offer a Musaf sacrifice on every Rosh Chodesh after the daily Tamid[14], as it is said: "And in your new moons, you shall offer a burnt offering to the Lord: two young bulls, one ram, seven lambs in their first year, etc."[15] and one male goat for a sin offering* to the Lord[16], and it is eaten[17], and we offer it twelve times a year[18].

This goat, they said in the Talmud in its reason, that the Holy One, blessed be He, said: Bring atonement for Me for I diminished the moon[19], and the early and later commentators disagreed: there are those who explain that this goat which atones for the sins of Israel[20], comes specifically on the New Moon, to appease the mind of the moon[21], that Israel may complete with this atonement offering the honor that the Lord said to do for the moon because He diminished it[22].

And there are those who explain that this goat atones both for the sins and for the Lord, as it were, because He diminished the moon[23], and there are those among them who believe that the main atonement is for the diminishing of the moon[24].

3. To offer a Musaf sacrifice on all seven days of Passover*[25], and it is equal to the Musaf of Rosh Chodesh[26], as it is said: And you shall offer an offering made by fire to the Lord seven days[27], and it is like the sacrifice of Rosh Chodesh[28], as it is said: And you shall offer an offering made by fire, a burnt offering to the Lord, two young bulls, one ram, and seven lambs of the first year, etc.[29], and one goat for a sin offering[30].

And it is said there: like these you shall do for seven days[31], not to add nor to subtract[32], that they should not diminish and go like the festival offerings[33].

On the sacrifices that are brought on the second day of Passover, together with the omer, see \open.

D) To offer a Musaf sacrifice on the Festival of Shavuot*[34], it is the fiftieth day from the day of the Omer offering[35], like the Musaf of Rosh Chodesh[36] and Passover[37], as it is said: "And on the day of the firstfruits[38], when you bring a new meal offering to the Lord in your weeks, etc., you shall offer a burnt offering for a pleasing aroma to the Lord: two young bulls, one ram, seven lambs in their first year, etc.[39], one goat for a sin offering to atone for you[40].

On the sacrifices that are brought on Shavuot together with the two loaves*, see also \open.

(H) To offer a Musaf sacrifice - on the first day of Tishrei*, and it is the Musaf[41] - of Rosh Hashanah*[42], as it is said: In the seventh month, on the first of the month, etc., and you shall offer a burnt offering to the Lord[43], and it is said: And in the seventh month, on the first of the month, etc., you shall make a burnt offering for a pleasing aroma to the Lord, one young bull, one ram, seven lambs in their first year, etc.[44], and one goat as a sin offering, etc.[45], besides the burnt offering of the month[46], which is the Musaf of Rosh Chodesh[47], also offered on Rosh Hashanah[48].

ı) To offer a Musaf sacrifice on Yom Kippur*[49], as on Rosh Hashanah[50], as it is said: “But on the tenth day of the seventh month, etc., and you shall offer an offering made by fire to the Lord”[51], and it is said: "And on the tenth day of the seventh month, etc."[52] and you shall offer a burnt offering to the Lord, a pleasing aroma, one young bull, one ram, seven lambs in their first year, etc.[53], one goat as a sin offering besides the sin offering of atonement[54], that is, the goat that is done inside[55].

On the dispute of the Tannaim whether this ram mentioned here is the ram of the people*, see also[56]. On the goat that is done inside, see also the goats of the Day of Atonements.

To offer the Musaf sacrifice during the days of the festival of Sukkot[57], as it is said: “For seven days you shall offer a fire-offering to the Lord”[58], and it is said: "And on the fifteenth day of the seventh month, etc., and you shall offer a burnt-offering, a fire-offering of a pleasing aroma to the Lord: thirteen young bulls, two rams, fourteen lambs in the first year, etc."[59], and one male goat as a sin-offering[60]; and so on each and every day of the seven days of the festival they offer two rams and fourteen lambs and one male goat as a sin-offering — as explicitly stated in the text[61] — but the bulls decrease by one each day[62] — as explicitly stated in the text[63] — on the first day thirteen[64], on the second twelve[65], on the third eleven[66], on the fourth ten[67], on the fifth nine[68], on the sixth eight[69], on the seventh seven[70]; in total, seventy[71].

The reason they would offer seventy bulls, corresponding to the seventy nations[72], either to atone for them[73], so that the world would not be destroyed[74] because of them[75], and they would dwell in peace[76].

Or to atone for them, that rains should fall in all the world[77], since they are judged on the festival regarding water[78]. Or that the Lord should save us from their hand[79].

And the reason they decrease and go - even though they elevate in holiness* and do not lower[80] - the Torah teaches you proper conduct from the sacrifices, that if a person goes to a lodging and they receive him well on the first day and feed him fowl, on the second day they feed him fish, on the third cheese, on the fourth they feed him vegetables, thus it decreases and goes until they feed him legumes[81], or they decrease and go, a sign of destruction for them[82], so that they will be consumed from the world[83], that by the merit of this commandment the enemies of Israel will decrease, just as the bulls decrease each day[84].

Or just as the fruits of the festival were diminishing and going, so the nations perish[85].

To offer the additional offering on the eighth day of the Festival of Sukkot, and this is the Musaf of Shemini Atzeret*[86], like the Musaf offerings of Rosh Hashanah[87] and Yom Kippur[88], as it is stated: “On the eighth day... you shall offer a fire-offering to the Lord”[89].

And it is stated: “On the eighth day... you shall offer a burnt offering, a fire-offering of pleasing aroma to the Lord, one young bull, one ram, seven lambs in their first year”[90].

And one he-goat for a sin-offering[91].

The reason that on Shemini Atzeret one bull is offered, and it does not continue to decrease like the bulls of the festival of Sukkot[92], which corresponds to Israel[93], is a parable to a king of flesh and blood who said to his servants: Make me a great feast. On the last day, he said to his beloved: Make me a small feast so that I may enjoy you[94], for I have no pleasure and satisfaction from these, but from yours[95].

Or because the nations are consumed[96] and Israel is not consumed[97], and so it says: For I will make a full end of all the nations where I have driven you, etc., but I will not make a full end of you[98].

To a ram*, which is fit for offering from when it enters its second year thirty-one days, see there ram[99].

Goats of festivals and goats of new months, which atone for impurity of the Temple and its sanctities*, and the Tannaim disagreed about which goats atone and for what the goats atone, see impurity of the Temple and its sanctities[100].

On lamb*, which is fit for offering only within its first year, see also lamb[101]. On the mention of the additional offerings' verses in the Musaf prayer*, see also: the mention of the additional offerings' verses.

On a goat*, which is fit for sacrifice only when it is within its first year, once thirty-one days have passed over it, see goat[102].

The obligation and the time it is practiced

The commandment of offering the additional sacrifice is practiced when the Temple* is in existence[103], and it is incumbent upon the community[104], and in any case, it is practiced by the male priests, and if the priests transgressed this and did not offer the additional sacrifice in its appointed time, they have nullified this positive commandment and will bear their sin, and the children of Israel are innocent, for upon them the obligation of the sacrifices is more incumbent, and if perhaps the Israelites became aware of the matter, the transgression will also be upon them, for it is incumbent upon the entire community[105].

The reason for the commandment

In the reason of the commandment, the early ones wrote, that a person is influenced according to his action, for being of material, his thought adheres only through the action, and from this root, the Blessed God commanded us to perform a specific action for the sake of the day, so that we may be influenced thereby to set in our heart the greatness of the day and its holiness and the miracles and the goodnesses that the Blessed God bestowed upon us at that time[106].

In the enumeration of the commandments

The offering of the additional sacrifices is counted in the enumeration of the commandments*[107].

Many sections in the general count of the commandments[108], count all the offerings of the additional sacrifices as one section[109], and they wrote that it includes twenty additional sacrifices[110].

And there are those who count sections, who counted as positive commandments, the additional offering of each and every festival from the festivals of the year as a separate commandment[111], and the additional offerings of Sukkot* each and every day as a separate commandment[112], because they differ in their sacrifices[113].

And these who do not count sections[114], count in the offering of the additional sacrifices eight separate positive commandments: A) Additional sacrifice of Shabbat*[115]; B) Additional sacrifice of Rosh Chodesh*[116]; C) Additional sacrifice of Pesach*[117]; D) Additional sacrifice of Shavuot*[118]; E) Additional sacrifice of Rosh Hashanah*[119]; F) Additional sacrifice of Yom Kippur*[120]; G) Additional sacrifice of Sukkot[121]; H) Additional sacrifice of Shemini Atzeret*[122], and they explained that one should not count the additional sacrifices of Pesach and Sukkot as many commandments, just as one should not count the additional sacrifice of each and every month as a separate commandment, and the daily offering each day as a separate commandment, but they count the additional sacrifice of each and every festival[123], even though it is obligated on many consecutive days[124], because one should only count the commandment for which he is obligated, at whatever time he is obligated[125], as it is like he said - regarding the taking of the lulav* in the Temple*[126] - and you shall rejoice before the Lord your God seven days[127], so he said: and you shall offer a fire offering to the Lord seven days[128], and just as the commandment of the lulav is one, so the commandment of the additional sacrifice of Pesach is one[129], and the additional sacrifice of Shemini Atzeret is a separate commandment and distinct from the rest of the days of Sukkot, because Shemini Atzeret is a festival in its own right, and in explanation they said it is a separate offering[130], and this is evidence that its offering is counted separately[131].

The Time of the Sacrifice

All that is more frequent than its fellow takes precedence over its fellow[132], and therefore the regular offerings precede the additional offerings[133], as it is stated - regarding the additional offerings of Passover - besides the burnt offering of the morning, which is for the regular burnt offering, you shall do these[134], besides the burnt offering of the morning, which is already done implies, thus the regular offerings precede the additional offerings[135].

The statement in the additional offering of Shabbat: on the regular burnt offering[136], it is expounded in the Sifrei: it teaches that additional offerings are only offered in between[137], that is, between the morning regular offering and the afternoon regular offering[138].

And so it is stated in the additional offering of the New Moon: on the continual burnt offering[139], it is expounded in the Sifrei: it teaches that additional offerings are only offered in between[140].

Even that which is stated regarding the additional offerings of Passover: “On the continual burnt offering it shall be made, and its libation”[141], is expounded in the Sifrei: It teaches that additional offerings are only offered in between[142], and the early authorities wrote that in all the additional offerings such a language is written[143], to instruct this matter[144], that if its time is fixed, it is not offered on another day[145].

In the reason that the study is required on Shabbat, Rosh Chodesh, and Pesach, later authorities wrote, because from Shabbat we would not know of Rosh Chodesh, as it is said that Shabbat is more frequent than Rosh Chodesh and therefore precedes the daily afternoon offering, but that of Rosh Chodesh is delayed, and if it is said also on Rosh Chodesh we would not know of festivals, because Rosh Chodesh is more frequent than a festival, but after it is said this on Pesach we know consequently for all the festivals[146].

In the explanation of the Sifrei’s homilies, opinions are divided: A) Some interpret that “on” means after[147], that the verse implies on the morning continual burnt-offering two lambs shall be offered, which are the additional offering[148], and from the fact that it is not written “on the continual burnt-offerings,” it implies between the two continual offerings[149].

B) And there are those who explain that the meaning of the verse is about the continual burnt offering of the afternoon, that is, above the continual offering of the afternoon the additional offerings will be brought[150].

(3) And there are those who explain that the interpretation of the verse is that they shall be additional to him, the additional offerings alone, apart from those of the regular offerings, meaning to say that the additional offering shall be an addition to the regular offering[151]. And after the additional offerings are added to the regular offering, behold, the main offering always precedes, and therefore the morning burnt offering comes first, and likewise the regular offering of the afternoon is later, because after the law of the regular offering of the afternoon is to be offered in the afternoon[152], it shall be an addition to the regular offering of the afternoon if the regular offering of the afternoon is offered in its time and the additional offerings before, and this offering is called an addition. But if it were later than the regular offering of the afternoon, it would not be an addition

to it, for the main time of the regular offering of the afternoon is in the evening, and therefore after it is said that the additional offerings shall be added to them, you learn that the regular burnt offering is the main one and precedes, and consequently each one according to its law, the morning burnt offering is the main one, that it shall be in the morning before the additional offering, and the afternoon burnt offering is the main one, that it shall be in the afternoon and later than the additional offering[153].

On the continual burnt offering[154], we learned from the word “on”, that no offering should interrupt between the morning continual offering and the additional offerings[155], and in any case, they are interrupted by the libations* - the libations of the morning continual offering[156] - which we learn from the scripture that they precede the additional offering[157], as it is said: sacrifice and libations[158], we learned that no other offering should interrupt between the sacrifice and the libations[159].

Just as everything whose commandment is by day is valid all day[160], so all day is valid for the offering of additional offerings[161], as it is said: “the matter of the day in its day”[162], teaching that all day is valid for additional offerings[163], provided it is before the evening Tamid[164].

In what matters are we speaking, after the fact[165], and initially, the early and later authorities disagreed:

A) There are from the early and later authorities who hold that it is in the sixth hour[166] - that is, before the end of the sixth hour[167] - for so they said in the Talmud that the time of the additional offerings is in the sixth hour[168], and they explained the reason for this, as it is written about them “day”: each day in its day[169], and it is not written about them morning, and every place where morning is written it implies precedence and day implies delay[170].

ב) And there are some of the early authorities who hold that the additional offerings were slaughtered with the Tamid and offered with it[171], meaning they would perform them immediately after the service of the Tamid[172], and its time is immediately in the morning[173], for according to Rabbi Akiva - whose opinion is the law[174] - the additional offerings of Yom Kippur are offered with the morning Tamid[175], as it is stated - regarding the additional offerings of the Passover festival* - besides the burnt offering of the morning which is for the continual burnt offering[176], and this is written regarding the festivals, and Rabbi Akiva learned Yom Kippur from it[177].

And they did not say that the additional offerings are brought at six[178], except on Shabbat[179].

And even though its time is always later, and the Tamid's time is only until the end of the fourth hour[180], presumably they would delay until the sixth hour[181].

And the later authorities disagreed on the reason for the matter: A) There are those who explain that on Shabbat, vows and freewill offerings are not offered[182], and since this is the case, they would delay, which is not the case on weekdays, such as on Rosh Chodesh when they would offer vows and freewill offerings, therefore they would hasten to offer the additional offerings immediately after the daily offering in order to have time afterwards to offer vows and freewill offerings, for it is proper to prioritize the additional offering, which is communal, over vows and freewill offerings, which are individual offerings[183], and even though vows and freewill offerings are not offered on Yom Tov - according to those who hold this view[184] - nevertheless, since they would offer the burnt offering of appearance and the peace offerings of the festival which override Yom Tov, therefore they would hasten the offering of the additional offering immediately after the daily offering[185].

And even on Rosh Hashanah* they offered the additional offering immediately after the regular offering, so as not to separate between the additional offerings, and furthermore, it was necessary to offer the additional offerings of the new month and the additional offerings of Rosh Hashanah[186].

B) And there are from the later ones who explain the reason for the distinction between Shabbat and the other festivals, that in the additional offerings of Shabbat it is written: "And on the day of Shabbat"[187], and this "on the day" comes after, and that is at six, for the expression "day" implies the essence of the day[188].

א) And there are from the later ones who explain the reason for the distinction between Shabbat and other festivals, that on every day that has a Musaf it would have been appropriate to delay the slaughtering of the Tamid until the end of its time, in order to fulfill "the matter of the day in its day"[189], which is said regarding the Musafim, meaning later, and to connect the Musafim to the Tamid it would be appropriate to delay also the Tamid. But because on Yom Kippur all the services were imposed on the High Priest and due to the weakness of the High Priest they would not suffice to complete all the service of the day if they would delay in the slaughtering of the Tamid, therefore they needed to advance the Tamid very much, and consequently to advance also the Musaf in order to fulfill "besides the burnt offering of the morning"[190].

And so on the festivals, even though vows and freewill offerings do not come on a festival day, in any case, the sacrifices increased greatly: the burnt offering of appearance and the peace offerings of the festival. And since it is impossible to precede any sacrifice before the daily morning offering, they would advance the daily offering and also the additional offering. And so on the new moons because

of vows and freewill offerings[191]. But on the Sabbath, when there was no sacrifice, since vows and freewill offerings do not come on the Sabbath, they would fulfill the commandment in the best way, and the additional offerings would be offered at six, and also the daily offering was delayed until the end of its time[192].

G) And there are some of the early authorities who also hold that the additional offerings are offered with the daily offering, and according to their opinion, even on Shabbat the law is thus[193], and they did not say that the additional offerings are offered at six[194], but initially, they should not be delayed more, but before that, it is permissible to offer them initially, for behold, we initially pray the Musaf prayer* in the first three hours[195].

On the bowls*, which the Tannaim disagreed whether their arrangement every Sabbath and the removal and offering of the old bowls precedes the additional offerings, or whether the additional offerings precede them, see also bowls[196].

On the additional offerings of Yom Kippur about which the Tannaim disagreed regarding the time of their offering, see also the service of Yom Kippur.

The Order of the Sacrifice

All that is more frequent than its fellow takes precedence over its fellow[197], and therefore the additional offerings of Shabbat precede the additional offerings of Rosh Chodesh, and the additional offerings of Rosh Chodesh precede the additional offerings of Rosh Hashanah[198]. And when Rosh Hashanah falls on Shabbat, the additional offering of Shabbat is offered first, followed by the additional offering of the month, and then the additional offering of the festival[199].

And two teachings for the matter: a) It is stated - in the additional offerings of Passover - “like these you shall do for a day, seven days”[200], after the same verse of "besides the burnt offering of the morning, etc."[201], from which we learn that the regular offerings precede the additional offerings[202], and it could have written “these,” but it wrote: “like these”[203], implying in the order I have told you, like those above, just as the regular precedes, so is the order of the additional offerings, that if there is a day with two additional offerings, such as a Sabbath within the festival, the regular shall precede[204].

b) It is stated there: “Besides the burnt-offering of the morning which is for the continual burnt-offering”

$205], and the verse could have written only: "Besides the burnt-offering of the morning"$

206], for it is obvious that the morning burnt-offering is the continual burnt-offering[207], and it went to the trouble of writing: “which is for the continual burnt-offering,” to teach us that even in the additional offerings, the regular offering takes precedence[208], for it attached the reason for its precedence to its regularity in order that you learn for other regular offerings that they should precede[209].

c) It is said there: Besides the burnt offering of the morning which is for the continual burnt offering[205], and the text could have written only besides the burnt offering of the morning[206], for it is obvious that the morning burnt offering is the continual burnt offering[207], and it took the trouble to write: which is for the continual burnt offering, to teach us that even in additional offerings the frequent precedes[208], for it attached the reason for its precedence to frequency so that you would learn for other frequent offerings that they should precede[209].

There are some of the later authorities who interpret it that we have learned: the additional offerings do not impede one another[210], that on a day when there are two types of additional offerings - the regular one is offered first[211] - and if the irregular one was offered first, it is valid after the fact[212], and thus the early authorities wrote for the law[213].

Passed or forgot and slaughtered the non-regular first, the early ones wrote that he offers it, and afterwards slaughters the regular[214].

In the Jerusalem Talmud, they said that the goat of the new month precedes the burnt offering that comes with it[215], for after the continual burnt offering, he would offer the sin offering, and afterward, he would offer the additional burnt offerings[216], as it is said: “And one goat for a sin offering to the Lord; it shall be offered in addition to the continual burnt offering and its libation”[217], it is juxtaposed to the continual burnt offering[218], that the sin offering should be slaughtered and offered completely, and afterward the burnt offering[219], and thus wrote the early and later authorities as law[220].

In the reason that the sin offering precedes the burnt offering that comes with it, we learned: Why does the sin offering come before the burnt offering? For the advocate - a good advocate[221] - who enters to appease, the advocate appeased, a gift enters after him[222]. And the early commentators explained that it is not appropriate to offer the burnt offering, which is like a gift to the Name, may He be exalted, before cleansing oneself from sin. Therefore, it is appropriate that the sin offering precedes to atone for his sin, and afterwards he will be pleasing to the Name, may He be exalted, in a manner that it is possible to take a gift from him[223].

And there are those among the later authorities who hold that the law of Rosh Chodesh is like the additional offerings of the Festival of Sukkot, which are offered in the order written[224], which is learned from the Festival of Sukkot by means of a “what do we find”[225].

There are some of the later authorities who hold that all the service of the goat is completed before the slaughtering of the burnt offerings, and he would flay it and offer its fats before the slaughtering of the burnt offerings[226], for the goat was prioritized for slaughtering and sprinkling, and the rest of the services follow them, for behold, one does not pass over the commandments*[227].

And there are some of the later authorities who were uncertain if this is the law, or if after the sprinkling of the blood of the goat he would slaughter the burnt offerings and sprinkle their blood, and then he would flay the goat and offer its fats and flay the burnt offerings and offer their limbs[228].

And there are those among the later authorities who hold that the slaughtering of the goat and the sprinkling of its blood is adjacent to the daily burnt offering, but the burning of the limbs was according to the order written, the additional burnt offerings before the sin offering[229].

And there are some of the later authorities who hold that the flaying of the goat and the burning of its fats is after the sprinkling of the blood of the burnt offerings[230], and after them the flaying of the bulls and the offering of their limbs and the flaying of the ram and the offering of its limbs[231], and the flaying of the sheep and the offering of their limbs[232].

In the order of offering the burnt offerings of the additional offering of the New Moon, after the offering of the goat, bulls precede rams and they to lambs[233].

Additions of the festival of Sukkot, the sin offering does not precede the burnt offerings[234], but they are offered in the order mentioned in the matter[235], first bulls, and after them rams, and after them lambs, and after them goats[236], even though they do not prevent one another[237], behold when they are done, they are done in the order mentioned in this place[238], as it is said: according to their ordinance[239], that in all the additions of the festival of Sukkot - except for the addition of the first day[240] - you will find in them “according to their ordinance”[241] or “according to the ordinance”[242], before the mention of the sin offering[243], and from this we learn that the act of the burnt offerings precedes the act of the sin offering, for the Torah did not insist on this in all these days alone without reason[244].

And there are those among the later authorities who hold that even in the additional offerings of the Festival of Sukkot, the sin offering precedes the burnt offerings[245].

There are some of the later commentators who explain in the opinion of the earlier ones, that there is a dispute among the Tannaim on the matter, that according to the first Tanna, if there are bulls, rams, and lambs as burnt offerings in the number stated in the Torah, then it is according to their law and judgment, and the burnt offering precedes the sin offering. But if the bulls are not in this number, and likewise the lambs and rams, then it is not according to the law, and it departs from the category of the additional offering of the festival, and its law is like other offerings that when they bring a sin offering together with a burnt offering, the sin offering is offered first. And according to Rabbi Yehuda, bulls, since they decrease during the festival of Sukkot, even if there are only seven or six bulls, it does not depart from the category of according to the law, and it does not depart from the order of the additional offering of the festival, and also in this the burnt offering precedes the sin offering[246].

In the rest of the festivals, opinions are divided: some hold that the sin offering precedes the burnt offerings[247], for they did not say that they offer in the order stated in the Torah, except in the additional offerings of the Festival of Sukkot alone[248], or because in their opinion even on Sukkot the sin offering precedes the burnt offerings[249].

And there are those who hold that the burnt offerings precede the sin offering[250], as we learn by analogy[251] all the festival offerings from the Feast of Tabernacles, that it cannot be said that this is the law only on the Feast of Tabernacles, for also on Rosh Hashanah it is written: according to their ordinance[252], and furthermore, on the first day of the Feast of Tabernacles it is not written “according to the ordinance”[253].

There are some of the later commentators who interpret it that we have learned: the additional offerings do not prevent one another[254], that even if he offered the burnt offerings before the sin offerings - according to those who hold that the sin offering precedes the burnt offering on the New Moon[255].

Or even on other festivals besides Sukkot[256]. Or even on Sukkot[257] - valid[258], and the same applies this without that valid[259].

Completion on Another Festival

Burnt offering of the Sabbath on its Sabbath[260], and not the burnt offering of this Sabbath on another Sabbath[261].

Here is the translated text:

Behold, if he did not offer on this Sabbath, I might hear that he should offer two on the next Sabbath, the teaching says: on its Sabbath, it informs that if its day passed, its offering is nullified[262], for if not so, why do I need “on its Sabbath”[263].

This is the burnt offering of each month in its month[264], and not the burnt offering of this month in another month[265].

Behold, if he did not offer in this month, I might hear he should offer in another month, the teaching says: “This is the burnt offering of the month in its month”[266], it informs that if the day passed, his offering is nullified[267], and again he has no compensation[268].

And so we have learned regarding all the additional offerings: “the matter of the day in its day”[269], it teaches that if the day passed and he did not bring them, he is not liable for them[270], for “in its day” implies specifically in its day, thus if its day passed, his offering is nullified and he is not liable for them[271].

In the reason that studies are required both regarding Shabbat and regarding Rosh Chodesh, later authorities wrote, that I would think that since all the offerings of all the Shabbats are equal, weekdays are not an interruption between them, and as we find regarding the reading of the Torah* that if there was a compulsion and they did not read the portion, they complete it on the following Shabbat[272], and regarding Rosh Chodesh, I would think that since it is weekdays, it has compensations on the day after it, as we find regarding the festival offering that it has compensations all seven[273], and therefore it is impossible to learn Rosh Chodesh on Shabbat[274].

And it is impossible to learn Shabbat from Rosh Chodesh, for on Rosh Chodesh the main sacrifice is for the diminution of the moon - according to those who hold thus[275] - and this pertains specifically to the day of Rosh Chodesh and not after it, which is not the case with Shabbat, where there is no difference between one Shabbat and another, I would think it has compensations[276].

But regarding feet, there is no need for a limitation, to inform us of this law, that two feet one after the other are not equal[277].

On this that even the burning of fats and limbs of the additional offerings of the Sabbath and the additional offerings of other festivals that fall on the Sabbath, override the Sabbath, see also burning (a)[278].

That they should be equal

If it is necessary that the additional offerings be equal to each other, the early authorities disagreed: a) There are those who hold that there is no need for the additional offerings to be equal to each other[279].

b) And there are those who hold that all the additional offerings must be equal to each other[280], that the lambs should be equal to each other in appearance, height, and value, and likewise the rams and the bulls[281], for it is written regarding the additional offerings several times “two”[282], and there the additional offerings are one, and the text changed it to be indispensable[283], for it is not written about them one by one[284], meaning the text did not separate each one individually, as it separated those of the daily offerings, where it is written: "The one lamb you shall offer in the morning and the second lamb, etc." [285].

c) And there are those who hold that only the additional offerings of the festival of Sukkot, where the number of bulls, rams, and lambs is essential for them - according to those who hold thus[286] - need to be equal[287].

d) And there are those who hold that the additional offerings of the Festival of Shavuot alone need to be equal, for it is stated regarding them: they shall be[288], which implies a requirement that two must be equal[289].

e) And there are those who hold that it is a commandment with the two lambs of the additional offerings of the Sabbath alone that they should be equal, but it is not indispensable[290].

f) And there are those who hold that only the two lambs of the Sabbath additional offerings must be equal to each other, and it is an impediment[291], either because it is not written about them one by one[292], to include[293], or from the fact that it is not written: “a lamb, a lamb”[294].

When they did not find all the animals

They did not find except bulls, they shall offer bulls, they did not find except a ram, they shall offer a ram, they did not find except lambs, they shall offer lambs[295], for what the Torah insisted upon in the number of these burnt offerings in these additional offerings is not to impede, but it is on the side of the better[296], I might hear that he should not offer until he finds all of them, the

teaching says - regarding the additional offerings of Passover - seven days you shall offer a fire offering to the Lord[297], in any case[298], the Torah only insisted that they offer a fire offering[299] of any kind[300].

And so, the number of burnt offerings is not all indispensable[301], how so, behold they found only six lambs, they offer six[302], even if they found only one, they offer it[303], whether on new moons or on festival days and Sabbaths[304].

If because it is said - regarding the additional offerings of Passover - “seven days you shall offer a fire offering to the Lord”[305], even one of them[306] is implied[307], the Torah only insisted that they offer a fire offering[308] of any amount, that even one of them they shall offer[309].

Or because it is stated - in Ezekiel[310] - and on the day of the new moon a bull, perfect, and six lambs, and a ram[311], a bull, what does it teach us - behold it is written in the Torah to bring a bull on the new moon[312] - because it is stated in the Torah: bulls[313], and from where do we know that if he does not find two, he brings one, it is stated: a bull, six lambs what does it teach us, because it is written in the Torah: seven[314], and from where do we know that if he does not find seven, he brings six, it is stated: six, and from where do we know that if he does not find six, he brings five, five he brings four, four he brings three, three he brings two and even one, it is stated: and for the lambs as his hand can attain[315].

And since it is written thus, “six lambs” why do I need, that as much as possible to return they return[316].

And from where [is it derived] that they impede one another, that if they have two bulls or seven lambs they cannot offer this without that[317], it is taught to say: they shall be[318].

They did not find all the animals, only some of them, that they sacrifice only what they found[319], they are not obligated to sacrifice the rest tomorrow or at another time, but any public sacrifice that its time has passed, its sacrifice is nullified[320].

In the additional offerings of the Festival of Sukkot we have learned: bulls, rams, and lambs prevent one another[321], that if one of those fit for the day is missing, they do not offer[322], for “according to the ordinance”[323] “according to their ordinance”[324] is written regarding them[325], implying prevention[326].

R' Yehuda says: Bulls do not prevent one another[327], because they decrease on the festival[328], but rams and lambs prevent one another[329].

And specifically the number of each species, that it should not be less than them, but one species over another does not prevent[330].

To the law, the Rishonim ruled that even on Sukkot, the bulls, rams, and lambs do not impede one another[331], and the Acharonim explained that in their opinion, the dispute of the Tannaim is regarding another matter[332].

And there are some of the Rishonim who hold that on Sukkot the bulls, the rams, and the lambs prevent each other [333], and so the Acharonim ruled in practice [334].

For those who hold that the bulls, rams, and lambs on the festival of Sukkot impede one another[335], later authorities wrote that the same applies on Shemini Atzeret, as it is also written: according to the ordinance[336].

On the plain meaning and analysis* of the additional offerings, see there. On the burning of fats and limbs of the additional offerings, see there burning (a). On the sprinkling of the blood on the altar, see there sprinkling.

On the sin offering* whose slaughtering is in the north*, see also sin offering[337]. On the goats of the new moons and festivals, which are eaten, and on the act of their service, see also the outer sin offerings.

On the blood-giving* of the burnt offering* and the sin offering on the altar, see blood-giving. On the burnt offering, which goes up entirely on the altar, see burnt offering. On the burnt offering whose slaughtering is in the north, see the aforementioned.

These priests would merit in the work of the additional offerings, see lottery. Regarding the burnt offering and the sin offering whose blood is received in the north, in a service vessel, see reception (1).

On the additional offerings, which are like all public offerings and come from the chamber donation*, see also public offerings and see chamber donation. On the slaughtering of the additional offerings, see also slaughtering (b).

On the blood-remnants* that he pours on the base of the altar, see blood-remnants.

Footnotes

1. ↑ See Sefer HaManhig (ed. Mohak) Hilchot Shabbat p. Siman 42, in the name of Rav Hai.
2. ↑ See Tziyon 12 and onwards, the writings. See Sefer HaMitzvot by Rambam Positive Commandments 41 and 42 and Chinuch Commandment 402 and 403.
3. ↑ See Rashi Yoma 3a s.v. Hatam Chad; see Sefer HaMitzvot there; see Sefer HaManhig there, in the name of Rav Hai; see Chinuch there.
4. ↑ Rashi there.
5. ↑ See Tziyon 12 and onwards how many animals are sacrificed in each Musaf.
6. ↑ Sefer HaManhig there, in the name of Rav Hai.
7. ↑ Numbers 28:23, regarding the Musaf of Passover. Rashi Yoma there.
8. ↑ Numbers there 31, regarding the Musaf of Shavuot, and 29:16, 19, 22, 25, 28, 31, 34, regarding the Musafim of Sukkot, and there 38, regarding the Musaf of Shemini Atzeret; there 6, regarding the Musaf of Rosh Hashanah: besides the burnt offering of the new month and its meal offering and the continual burnt offering and its meal offering; there 11, regarding the Musaf of Yom Kippur: besides the sin offering of atonement and the continual burnt offering. See Sefer Orim Gedolim Limud 21.
9. ↑ Numbers 28:10, regarding the Musaf of Shabbat, and 28, regarding the Musaf of Rosh Chodesh.
10. ↑ See Rashi Numbers there 10; see Sefer Mitzvot Gadol Positive Commandments 195.
11. ↑ Sefer Orim Gedolim Limud 21.
12. ↑ See Sefer HaMitzvot by Rambam Positive Commandment 41; see Sefer Mitzvot Gadol Positive Commandments 195; Chinuch Commandment 402.
13. ↑ Numbers 28:9-10. See Sefer HaMitzvot there; Sefer Mitzvot Gadol there; see Chinuch there. And see also Alah. And see Toalot by Ralbag Parashat Pinchas the benefit regarding the Musafim, reason for the duplication of the lambs.
14. ↑ See Sefer HaMitzvot by Rambam Positive Commandment 42; see Sefer Mitzvot Gadol Positive Commandments 197; Chinuch Commandment 403.
15. ↑ Numbers 28:11.
16. ↑ There 15. See Sefer HaMitzvot there; Sefer Mitzvot Gadol there; Chinuch there.
17. ↑ See Sefer Mitzvot Gadol Positive Commandments 198, regarding the Musaf of Passover; Chinuch Commandment 499, regarding the Musaf of Passover.
18. ↑ See Tosefta Shevuot Chapter 1. And see Toalot by Ralbag Parashat Pinchas the benefit regarding the Musafim, reason for the number of bulls, rams, and lambs.

19. ↑ Rabbi Shimon ben Lakish in Shevuot 9a and Chullin 62b, therefore it is stated in the verse in Tziyon 16: for a sin offering to the Lord, unlike other Musaf goats, where “to the Lord” is not mentioned (see Tziyons 30, 40, 45, 54, 60, 91).
20. ↑ See also Tum’at Mikdash and Kodashav Tziyons 693 and onwards, 710 and onwards, for which sin it atones.
21. ↑ Rif Shevuot there (1b in the pages of the Rif); Tosafot there s.v. Seir, in the name of the Aruch, and it needs clarification, as it is not there.
22. ↑ See Rif there.
23. ↑ Rosh Chodesh there; Divrei David in Tziyon 273; Mar’it HaAyin there, in the name of Maharshal Primo. And see Tosafot Rosh there.
24. ↑ Divrei David in the aforementioned Tziyon.
25. ↑ See Sefer HaMitzvot by Rambam Positive Commandment 43; see Sefer Mitzvot Gadol Positive Commandments 198; Chinuch Commandment 499.
26. ↑ See citation 15 and onwards. Ralbag Numbers 28:16.
27. ↑ Leviticus 23:8. Chinuch there. In Sefer HaMitzvot, the verse in Leviticus 23:36 regarding the festival of Sukkot is brought: “For seven days you shall offer an offering made by fire to the Lord,” and it requires clarification, and see citation 125.
28. ↑ See citation 15 and onwards. Sefer Mitzvot Gadol there: like on Rosh Chodesh; Chinuch there.
29. ↑ Numbers 28:19. Sefer Mitzvot Gadol there; see Chinuch there.
30. ↑ There 22. See Sefer Mitzvot Gadol there; see Chinuch there.
31. ↑ Numbers there 24.
32. ↑ Sifrei Pinchas section 147.
33. ↑ See Sifrei there; Rashi there. And see the benefits of Ralbag Parashat Pinchas, the benefit regarding the additional offerings, the reason for the number of bulls, rams, and lambs.
34. ↑ See Rambam in Sefer HaMitzvot Positive Commandment 45 and Tumat Met 8:1; see Sefer Mitzvot Gadol Positive Commandments 271; see Chinuch Commandment 401.
35. ↑ See Rambam there and there; see Sefer Mitzvot Gadol there.
36. ↑ See citation 15 and onwards. Rambam Tumat Met there; see Sefer Mitzvot Gadol there.
37. ↑ See citation 29 and onwards. Sefer Mitzvot Gadol there.
38. ↑ See also Shevuot.
39. ↑ Numbers 28:26-27.
40. ↑ There 30. See Sefer HaMitzvot there; see Sefer Mitzvot Gadol there. And see the benefits of Ralbag Parashat Pinchas, the benefit regarding the additional offerings, the reason for the number of bulls, rams, and lambs.
41. ↑ Sefer HaMitzvot of Rambam Positive Commandment 47. And see also Rosh Hashanah, that the second day of Rosh Hashanah is only rabbinic.
42. ↑ Sefer HaMitzvot there; Sefer Mitzvot Gadol Positive Commandments 203; Chinuch Commandment 312.
43. ↑ Leviticus 23:24-25. Chinuch there. And see Chinuch Commandment 320.
44. ↑ Numbers 29:1-2.

45. ↑ There 5.
46. ↑ There 6. See Sefer HaMitzvot there; Sefer Mitzvot Gadol there.
47. ↑ See citation 14 and onwards. See Rashi there; Sefer Mitzvot Gadol there.
48. ↑ See Rashi there; see Sefer Mitzvot Gadol there, according to the addition in citation 18. And see the benefits of Ralbag Parashat Pinchas, the benefit regarding the additional offerings, the reason for the number of bulls, rams, and lambs.
49. ↑ See Sefer HaMitzvot of Rambam Positive Commandment 48; see Sefer Mitzvot Gadol Positive Commandments 204; see Chinuch Commandment 314.
50. ↑ See citation 44 and onwards. Sefer Mitzvot Gadol there.
51. ↑ Leviticus 23:27. Chinuch there.
52. ↑ Numbers 29:7. Rambam there; SeMaG there. And see Chinuch there and M' Shach.
53. ↑ Ibid. 8. Rambam there; SeMaG there; Chinuch there.
54. ↑ Ibid. 11. SeMaG there.
55. ↑ Rashi there. And see To’alot to Ralbag Parashat Pinchas, the benefit regarding the additional offerings, the reason for the number of bulls, rams, and lambs.
56. ↑ Tziyon 4 and onwards.
57. ↑ Sefer HaMitzvot to Rambam Positive Commandment 50; see SeMaG Positive Commandments 205; see Chinuch Mitzvah 403.
58. ↑ Leviticus 23:36. Chinuch there.
59. ↑ Numbers 29:12-13.
60. ↑ Ibid. 14. See Sefer HaMitzvot to Rambam there; SeMaG there. And see Chinuch there.
61. ↑ See regarding the rams and lambs: Ibid. 17, 20, 23, 26, 29, and 32, and regarding the goats: Ibid. 19, 22, 25, 28, 31, and 34.
62. ↑ SeMaG there; see Chinuch there; see Ralbag there 12.
63. ↑ See the next reference and onwards.
64. ↑ See Numbers there 17.
65. ↑ See Ibid. 17.
66. ↑ See Ibid. 20.
67. ↑ See Ibid. 23.
68. ↑ See Ibid. 26.
69. ↑ See Ibid. 29.
70. ↑ See Ibid. 32.
71. ↑ Midrash Aggadah (Buber) Numbers there 26. And see To’alot to Ralbag Parashat Pinchas, the benefit regarding the additional offerings, the reason for the number of bulls, rams, and lambs, and see the next reference and onwards.
72. ↑ Rabbi Elazar in Sukkah 55b; Rabbi Pinchas ben Chama in Pesikta de-Rav Kahana section 28; Midrash Aggadah there; Tanchuma Yashan Pinchas section 14; Bamidbar Rabbah chapter 21 section 24; Rabbi Pinchas in Shir HaShirim Rabbah chapter 4 section 2 and Eicha Rabbah chapter 1 section 23; Rashi on Numbers there 18.

73. ↑ See Rabbi Yochanan in the Gemara there; see Tanchuma Yashan there; see Bamidbar Rabbah there; Rashi Sukkah there s.v. seventy bulls.
74. ↑ Matnot Kehunah to Shir HaShirim Rabbah there.
75. ↑ Rabbi Pinchas there and there.
76. ↑ R' Pinchas ben Chama there.
77. ↑ Rashi there.
78. ↑ See Mishnah Rosh Hashanah 16a. Rashi Sukkah there.
79. ↑ Midrash Aggadah (Buber) there 26.
80. ↑ GVA there.
81. ↑ Tanchuma Pinchas siman 17; see Tanchuma Yashan there siman 16. And similarly in Rashi there 36, in the name of Midrash R' Tanchuma.
82. ↑ Rashi Bamidbar there 18.
83. ↑ Midrash Aggadah there.
84. ↑ Chinuch there.
85. ↑ Psikta Zutrata Bamidbar there 36: The Canaanites are finished.
86. ↑ Sefer HaMitzvot by Rambam positive commandment 51; see Sefer Mitzvot Gadol positive commandments 206; Chinuch mitzvah 322.
87. ↑ See citation 44 and onwards.
88. ↑ See citation 53 and onwards. Ralbag Bamidbar 29:12.
89. ↑ Vayikra 23:36. See Chinuch there.
90. ↑ Bamidbar 29:35-36.
91. ↑ There 38. Sefer Mitzvot Gadol there. And see Chinuch mitzvah 320. And see benefits by Ralbag Parashat Pinchas the benefit regarding the additional offerings, reason for the number of bulls, rams, and lambs.
92. ↑ See citation 62 and onwards.
93. ↑ Sukkah 55b: A unique nation; see Psikta Zutrata Bamidbar there 36.
94. ↑ Gemara there.
95. ↑ Rashi there s.v. that I benefit from you.
96. ↑ See citation 82 and onwards.
97. ↑ See Psikta Zutrata there.
98. ↑ Jeremiah 46:28. Psikta Zutrata Bamidbar there.
99. ↑ Citation 1 and onwards.
100. ↑ Citations 693 and onwards, 710 and onwards. And see Ralbag Bamidbar 28:15.
101. ↑ Zion 14 and onwards.
102. ↑ And there, that there are those who differentiate between the additional offerings in which “goat” is written, which is two years old, and “goat of goats” which is one year old, and they were puzzled by them.
103. ↑ See Chinuch commandment 299.
104. ↑ See Bahag section 42, which counts it among the sections of statutes and judgments entrusted to the public; see Chinuch there.
105. ↑ Chinuch there.
106. ↑ Chinuch commandment 299.
107. ↑ See the next Zion and onwards.
108. ↑ See also the enumeration of the commandments.

109. ↑ Bahag section 42; Saadia Gaon in the Azharot “Fear the Lord your God” (Saadia Gaon Siddur p. 182), and contradicts Saadia Gaon in Zion 108, and needs clarification, and see R. Yitzchak Perla on the Sefer HaMitzvot of Saadia Gaon section 44, who addressed this; Azharot of R. Eliezer the Elder “Truth shall my palate utter” (Goldschmidt Machzor Shavuot p. 669); Azharot of R. Solomon Ibn Gabirol in the next Zion; and more. And see Sefer HaMitzvot of Rambam root 13, who critiqued.
110. ↑ Bahag there: Section of twenty additional offerings; Azharot of R. Solomon Ibn Gabirol (printed in the Sephardic Machzorim for Shavuot) “Guard my heart from answering”: And twenty additional offerings. That is, they counted: a) Shabbat; b) New Moon; c-g) Seven days of Passover; h) Shavuot; i) Rosh Hashanah; j) Yom Kippur; k-q) Seven days of Sukkot; r) Shemini Atzeret.
111. ↑ Saadia Gaon in the Azharot “I am fire” (Saadia Gaon Siddur p. 201-202), according to R. Yitzchak Perla there, and contradicts Saadia Gaon in Zion 106, and needs clarification, and see the aforementioned Zion.
112. ↑ Saadia Gaon there (p. 202): For the eight days, each day alone is a commandment for my offering, according to R. Yitzchak Perla there.
113. ↑ See Zion 62 and onwards. R. Yitzchak Perla there, in the words of Saadia Gaon in the previous Zion.
114. ↑ See also the aforementioned.
115. ↑ Sefer HaMitzvot of Rambam positive commandment 41; Sefer Mitzvot Gadol positive commandments 195; Chinuch commandment 402; and more.
116. ↑ Sefer HaMitzvot of Rambam positive commandment 42; Sefer Mitzvot Gadol positive commandments 197; Chinuch commandment 403; and more.
117. ↑ Sefer HaMitzvot of Rambam positive commandment 43; Sefer Mitzvot Gadol positive commandments 198; Chinuch commandment 299; and more.
118. ↑ Sefer HaMitzvot of Rambam positive commandment 45; Sefer Mitzvot Gadol positive commandments 201; Chinuch commandment 404; and more.
119. ↑ Sefer HaMitzvot of Rambam positive commandment 47; Sefer Mitzvot Gadol positive commandments 203; Chinuch commandment 312; and more.
120. ↑ Sefer HaMitzvot of Rambam positive commandment 48; Sefer Mitzvot Gadol positive commandments 204; Chinuch commandment 314; and more.
121. ↑ Sefer HaMitzvot of Rambam positive commandment 50; Sefer Mitzvot Gadol positive commandments 205; Chinuch commandment 320; and more.
122. ↑ Sefer HaMitzvot of Rambam positive commandment 51; Sefer Mitzvot Gadol positive commandments 206; Chinuch commandment 322; and more.
123. ↑ See Sefer HaMitzvot of Rambam root 13.

124. ↑ Sefer HaMitzvot there.
125. ↑ See Sefer HaMitzvot there.
126. ↑ See also taking of the lulav.
127. ↑ Leviticus 23:40. Sefer HaMitzvot there.
128. ↑ Leviticus 23:8. See Sefer HaMitzvot there, which brings the verse in Leviticus 23:36 regarding the additional offering of Sukkot: “For seven days you shall bring a fire offering to the Lord,” but in the following citation it is proven that it speaks about the additional offering of Passover, and it requires further study, and see citation 27.
129. ↑ Sefer HaMitzvot there.
130. ↑ See Sukkah 48a.
131. ↑ Sefer HaMitzvot by Rambam, Positive Commandment 51; see Chinuch Commandment 322.
132. ↑ Mishnah Horayot 12b and Zevachim 89a; Tosefta Zevachim Chapter 1; Mishnah Seder Chapter 12. And see also “frequent and infrequent, frequent takes precedence.”
133. ↑ See Mishnah Zevachim there.
134. ↑ Numbers 28:23.
135. ↑ Rashi there, s.v. “besides the burnt offering of the morning”; see Ra’avad there, Chapter 10 Mishnah 1. And see also the aforementioned, from this verse we learn for the entire Torah, that frequent and infrequent, frequent takes precedence.
136. ↑ Numbers 28:10.
137. ↑ Sifrei Pinchas Section 144, according to our version. And see Rabbeinu Hillel there, who had a different version.
138. ↑ See Rashi there; Rabbeinu Hillel on Sifrei there.
139. ↑ Numbers there 15.
140. ↑ Sifrei there Section 147.
141. ↑ Numbers 28:24.
142. ↑ Sifrei Numbers Section 147.
143. ↑ See Numbers 28:31, and 29:6, 9, 16, 19, 22, 25, 28, 31, 34.
144. ↑ See Rashi there 28:10.
145. ↑ See Rashi Berakhot 26a s.v. “and since the day has passed.”
146. ↑ Malbim there 15.
147. ↑ See Rabbeinu Hillel on Sifrei Pinchas Section 144, in the first explanation; see Mizrachi on Numbers 28:10, in the words of Sifrei there and Rashi there, and see citation 148, where Rashi is explained differently; Dovrei David there, in the words of Rashi; Siftei Chachamim there, in the words of Rashi.
148. ↑ Rabbeinu Hillel on Sifrei there, in the first explanation.
149. ↑ Siftei Chachamim there, in the words of Rashi, to resolve the question of Mizrachi there, and see citation 149 and onwards, where it is explained differently.
150. ↑ Rabbeinu Hillel there, in the second explanation.
151. ↑ Go"A there, in the words of Rashi, and see citation 144, which is explained differently.
152. ↑ See also Tamid.

153. ↑ See Go"A there, in the words of Rashi, and see citation 146, which is explained differently.
154. ↑ Numbers 28:10 and 15.
155. ↑ Mizrachi Leviticus 9:7 and Numbers 28:10, and contradicts Mizrachi Leviticus 9:17 (and this was addressed in MaL"M ToM 7:1), and requires further study.
156. ↑ MaHaSh Siman 281 Se'if Katan 2.
157. ↑ Tur Orach Chaim Siman 286.
158. ↑ Leviticus 23:37. Yoma 34a.
159. ↑ Rashi there s.v. "Zevach VeNesachim."
160. ↑ See Mishnah Megillah 20b.
161. ↑ See Mishnah there.
162. ↑ Leviticus 23:37.
163. ↑ Baraita Temurah 14a.
164. ↑ Meiri Pesachim 58a. And see citation 134 and onwards.
165. ↑ See Tosafot Berachot 28a s.v. "VeShel"; see Meiri Pesachim 58a; Magen Avraham Siman 281 Se'if Katan 2.
166. ↑ See Rashi in citation 166; Siddur Yaavetz Amudei Shamayim Beit Yisrael, regarding Musaf Shabbat, and Shaarei Shamayim Shaar HaChodesh, regarding Musaf Rosh Chodesh (and see Siddur Yaavetz there Shaar HaMefaked, regarding Musaf Pesach, which states it is after the offering of the Tamid, but writes it is equal to all for Musaf Rosh Chodesh); Avodat HaKorbanot Part 1 Siman 127, regarding Musaf Shabbat, and Siman 140, regarding Musaf Rosh Chodesh, and Part 2 Siman 20, regarding Musaf Pesach, and Siman 43, regarding Musaf Shavuot, and Siman 66, regarding Musaf Rosh Chodesh of Rosh Hashanah, and more.
167. ↑ Siddur Yaavetz Shaarei Shamayim Shaar HaElyon Seder Avodah DeMusaf and Avodat HaKorbanot Part 2 Siman 128, regarding Musaf Yom Kippur.
168. ↑ Pesachim 58a.
169. ↑ Leviticus 23:37. Rashi Pesachim there s.v. "Rabbi Yishmael." And see Leviticus there, where it is written this is at the conclusion of the section of the additional offerings and refers to all of them.
170. ↑ Rashi there, according to Yoma 34a.
171. ↑ Tosafot Berachot there, in the name of Rabbi Shimon of Sens.
172. ↑ See Tzelach there, in the words of Tosafot.
173. ↑ Tur Orach Chaim Siman 286.
174. ↑ See also Avodat Yom HaKippurim, and there, which is explained differently. Magen Avraham Siman 281 Se'if Katan 2. And see MaHaSh there Se'if Katan 2.
175. ↑ See Rabbi Ovadia in Mishnah Yoma 70a and Tosafot there Chapter 3 (and it is brought in the Gemara there). Tosafot there, according to Magen Avraham there and Pnei Yehoshua there.
176. ↑ Numbers 28:23. R. Akiva in Tosefta there (and brought in the Gemara there).
177. ↑ Magen Avraham there. And see Magen Avraham that is written in Tosafot there: Temurah, it is a scribal error, and it should say Yoma.

178. ↑ See Gemara in citation 165.
179. ↑ Tosafot Berakhot there, in the name of R. Shimon of Sens, according to Magen Avraham there.
180. ↑ See also Tamid.
181. ↑ Meiri Pesachim there. And see Tzelach Berakhot there.
182. ↑ See also Nedarim and Nedavot. Maharsha Berakhot there, in the words of Tosafot there.
183. ↑ She’elat HaKohanim Torah Zevachim 89a s.v. “VeYesh LeYashev”, in the words of Maharsha in the previous citation, and see citation 189, where there is another interpretation.
184. ↑ See also Nedarim and Nedavot.
185. ↑ See She’elat HaKohanim Torah there.
186. ↑ She’elat HaKohanim Torah there.
187. ↑ Numbers 28:9.
188. ↑ Pnei Yehoshua there. And see Tzelach there, who wondered, for in all the additional offerings it is written “the matter of the day in its day” (see citation 166).
189. ↑ Leviticus 23:37.
190. ↑ Tzelach there, in the words of Tosafot there.
191. ↑ Tzelach there, in the words of Maharsha in citation 179.
192. ↑ Tzelach there, in the words of Maharsha in the aforementioned citation, and see citation 180, where there is another interpretation.
193. ↑ See Tosafot Yeshanim in citation 192.
194. ↑ See Gemara in citation 165.
195. ↑ See also Musaf citation 178. Tosafot Yeshanim Yoma 22a, in the name of his teacher.
196. ↑ Citation 51 and onwards.
197. ↑ Mishnah Horayot 12b and Zevachim 89a; Tosefta Zevachim chapter 1; Mishnah Seder chapter 12. And see also “frequent and infrequent, frequent takes precedence.”
198. ↑ Mishnah Zevachim there.
199. ↑ Rambam, Laws of Temple Offerings chapter 9, halacha 1 and 2.
200. ↑ Numbers 28:24. R. Ila in the Gemara there.
201. ↑ Numbers ibid. 23.
202. ↑ See Tziyon 131 and onwards. Rashi Zevachim ibid. s.v. Ka’eleh Ta’asu.
203. ↑ See R' Ilaa in the Gemara ibid.
204. ↑ Rashi ibid.
205. ↑ Numbers ibid.
206. ↑ Abaye in the Gemara ibid.
207. ↑ Rashi ibid. s.v. Asher Le’olat Hatamid.
208. ↑ Abaye in the Gemara ibid., and Rashi s.v. Megufei Dekra.
209. ↑ Rashi ibid. s.v. Asher Le’olat Hatamid.
210. ↑ Mishnah Menachot 49a; Rambam TMT 8:20.
211. ↑ See Tziyon 194 and onwards.
212. ↑ Tiferet Yisrael ibid., according to Rambam ibid. 9:3, and see Tziyon 255, Shi"m Be’a"a.

213. ↑ Rambam ibid. 8:20, according to Har HaMoriah ibid.
214. ↑ Rambam TMT 9:3. And see Zevachim 91a, which is a question in the Gemara ibid., and see Kesef Mishneh ibid., which is a resolved question, and Lechem Mishneh ibid. 5 and Har HaMoriah ibid. 3 and Kere"ah Zevachim ibid., which is resolved from what is said there: The Mishnah also indicates etc.
215. ↑ See R' Shmuel brother of R' Berechiah and R' Ba Mari in Yerushalmi Horayot 3:4.
216. ↑ Ralbag Numbers 28:15.
217. ↑ Numbers ibid.
218. ↑ R' Ba Mari in Yerushalmi ibid.
219. ↑ Kesef Mishneh TMT 9:6, in the name of R' Yitzchak Korkos.
220. ↑ See Ralbag ibid.; Siddur Yaavetz Shaarei Shamayim Shaar HaChodesh; Minchat Chinuch 299:1 (10 in M.Y. edition), in the words of Rambam TMT 9:6 and 7; Avodat HaKorbanot Part 1 Siman 141.
221. ↑ Rashi Zevachim 7b s.v. Praklit. And similarly in the additional entry s.v. Praklit: In Greek, an advocate who teaches merit. And see Sefer HaAruch ibid., that Job 16:20: Melitzei, its translation: Praklitei.
222. ↑ R' Shimon in the Baraita in the Gemara ibid., according to the conclusion of the Gemara, according to the version of Shitah Mekubetzet ibid. letter b (and similarly the version of Sefer HaAruch s.v. Praklit).
223. ↑ Ralbag Leviticus 5:8.
224. ↑ See Tziyon 261 and onwards. Kesef Mishneh from Shap"ah Zevachim 92b, in conclusion.
225. ↑ See Shap"ah in Tziyon 248 and onwards. And see also Binyan Av.
226. ↑ R"Y Korkos in Tziyon 216, according to the question of the priests Torah Zevachim 89a s.v. “and behold” and s.v. “and in any case”; Avodat HaKorbanot Part 1 Siman 142 explanation letter A, and contradicts Avodat HaKorbanot in Tziyon 227 and onwards, and needs clarification.
227. ↑ See Lechem Shamayim Berachot Chapter 1.
228. ↑ See Siddur Yaavetz Shaarei Shamayim Shaar HaChodesh.
229. ↑ Malbim Vayikra 23:19, based on Zevachim 90a.
230. ↑ Avodat HaKorbanot Part 1 Siman 143, and contradicts Avodat HaKorbanot in Tziyon 223, and needs clarification.
231. ↑ Avodat HaKorbanot there Siman 144.
232. ↑ Avodat HaKorbanot there Siman 145.
233. ↑ See Siddur Yaavetz Shaarei Shamayim Shaar HaChodesh; see Malbim Vayikra 23:19, based on Zevachim 90a; see Avodat HaKorbanot Part 1 Siman 142.
234. ↑ See Rambam Tumat Met Chapter 9 Halacha 7.
235. ↑ See Tziyon 59 and onwards. Rashi Zevachim 90b s.v. “even if you say”; Rambam there: according to the order of the text.
236. ↑ Baraita Zevachim 90a, according to the conclusion of the Gemara there b, based on Ravina in the Gemara there; Rambam there; see Ralbag Bamidbar 29:12. And see Gemara there, in the initial understanding, that even on Sukkot the sin offering precedes.

237. ↑ See Tziyon 282 and onwards.
238. ↑ Ralbag there.
239. ↑ Bamidbar there 33, regarding the additional offering of the seventh day of Sukkot. Gemara there; Rambam there.
240. ↑ Tosafot Menachot 44b s.v. “as the law”; Shefa Tal Zevachim 90b.
241. ↑ Bamidbar there.
242. ↑ There 18, 21, 24, 27, and 30.
243. ↑ See there 19, 22, 25, 28, 31, and 34.
244. ↑ Ralbag there 12.
245. ↑ Siddur Yaavetz Shaarei Shamayim Shaar HaTachton; Avodat HaKorbanot Part 2 Siman 168 and 170, and see there Siman 168 explanation letter D.
246. ↑ See Rambam in Tziyon 291, in the explanation of the dispute between Tanna Kamma and R"Y in Tziyon 308 and onwards, according to Orach Shulchan Tumat Met Chapter 8 Halacha 20, in the additions.
247. ↑ See Pnei Yehoshua Rosh Hashanah 30b; Siddur Yaavetz Shaarei Shamayim Shaar HaMifkad and Shaar HaTachton; Minchat Chinuch Mitzvah 299 section 1 (section 10 in the M.Y. edition), in the words of Rambam Tumat Met Chapter 9 Halacha 6 and 7, and see Tziyon 247, which is explained differently; Avodat HaKorbanot Part 2 Siman 22, 23, 43, 45, 77, and more.
248. ↑ See Tziyon 231 and onwards. See Pnei Yehoshua there; see Minchat Chinuch there.
249. ↑ See Acharonim in Tziyon 242.
250. ↑ Shefa Tal Zevachim 90b, in the conclusion; Avodat HaKorbanot Part 2 Siman 168 explanation letter D, in the words of Rambam there Halacha 7 (and see Tziyon 244, which is explained differently) and Kesef Mishneh there.
251. ↑ See also Binyan Av.
252. ↑ Numbers 29:6.
253. ↑ Sefat Emet there.
254. ↑ Mishnah Menachot 49a; Rambam Tumat Met 8:20.
255. ↑ See citation 212 and onwards.
256. ↑ See citation 244 and onwards.
257. ↑ See citation 242.
258. ↑ Tiferet Yisrael there Yachin section 20, in the first explanation, based on Tosafot Pesachim 59a s.v. Zeh, and see citation 209, where there is a different explanation.
259. ↑ Tiferet Yisrael there, in the first explanation.
260. ↑ Numbers 28:10.
261. ↑ Sifrei Pinchas section 144; Rashi there: Shabbat on Shabbat.
262. ↑ See Sifrei there; Rashi there.
263. ↑ Geonim and Acharonim there.
264. ↑ Numbers there 14.
265. ↑ Sifrei there section 145.
266. ↑ Sifrei there.
267. ↑ Sifrei there; see Rashi there.

268. ↑ Rashi there: He does not have.
269. ↑ Leviticus 23:37.
270. ↑ Baraita Temurah 14a.
271. ↑ Rabbeinu Gershom there.
272. ↑ See also Torah Reading. Divrei David Numbers 28:10.
273. ↑ See also Chagigah: Its Time. Divrei David there.
274. ↑ See Divrei David there.
275. ↑ See citation 24.
276. ↑ Divrei David there.
277. ↑ See Divrei David there.
278. ↑ Tziyunim 352 and onwards, 387 and onwards.
279. ↑ See R"Ch Yoma 62b, in the explanation of the Gemara there; Meiri there; Shiyach Yitzchak there, in the words of the Rambam who omitted. And see Gemara there, according to the Tosafot Rosh's version there, in the name of R"Ch (and it is seemingly the version of the Meiri and the Rambam), and see Tziyunim 277, 278, 279 and onwards, that there is a different version.
280. ↑ See Rabbeinu Elikim there, in the first explanation, in the explanation of the Gemara there (and it is proven that he does not have the versions in Tziyunim 276, 278, 279, and his version is not clarified). See there that he rejected, since additional offerings that are not of the Sukkot festival do not prevent even where he brings only one (see Tziyun 298 and onwards).
281. ↑ See Rabbeinu Elikim there, in the first explanation.
282. ↑ See Tziyunim 13, 15, 29, 39, 59.
283. ↑ Rabbeinu Elikim there, in the first explanation.
284. ↑ Gemara there, according to Rabbeinu Elikim's version there, and see Tziyun 283, that there is a different version; Gemara there, according to Rashi's version there, as he heard, see there that he rejected, and wrote that this addition in the Gemara is of the "Talmidei Tarbitzai" (and see Mahartz Chayut there, that they are from the Savoraim).
285. ↑ Numbers 28:4. Rabbeinu Elikim there, in the first explanation.
286. ↑ See Tziyun 310 and onwards.
287. ↑ Rabbeinu Elikim there, in the second explanation. And the precise study for this opinion needs clarification.
288. ↑ Numbers 28:31.
289. ↑ Rabbeinu Elikim there, in the third explanation. And it needs clarification, for also in Passover, Yom Kippur, and the first additional offering of Sukkot, it is written "they shall be" (Numbers 28:19, 29:8, and 13).
290. ↑ Gemara there, according to Rashi's version there, s.v. "and additional offerings of Shabbat" and Tosafot there s.v. "additional offerings", in his name, and see Tziyunim 276, 277, 279 and onwards, that there is a different version; Ritva there, in the name of Rashi, and he agreed with him; Meiri there, in the name of the great rabbis, and he rejected. And see Ritva there, in maintaining the version of the books, that the Gemara discusses regarding the Tamid.

291. ↑ Gemara there, according to Rashi’s version there, as he heard, and see Tziyunim 276, 277, 278, that there is a different version; Tosafot there. And see Tosafot there, in the reason that the Gemara questions the law regarding the Tamid, which is not mentioned in the Mishnah, and does not question similarly regarding the law in the additional offering.
292. ↑ Gemara there, according to the early authorities' version in Tziyun 278, and see Tziyun 283, that there is a different version.
293. ↑ Ritva there, in the name of Rashi in the name of the early authorities.
294. ↑ Gemara there, according to Ritva’s version there, in the name of a different version, and see Tziyun 278, that there is a different version.
295. ↑ See Torat Kohanim Emor Chapter 11; see Sifrei Pinchas Section 147 and 150; Ralbag Numbers 28:16.
296. ↑ Ralbag there.
297. ↑ Leviticus 23:36. See Torat Kohanim there; Sifrei Pinchas Section 147 and 150; see Ralbag Numbers there.
298. ↑ Torat Kohanim there.
299. ↑ See Rabbeinu Hillel there; Ralbag there.
300. ↑ Rabbeinu Hillel there.
301. ↑ Rambam TMT 8:20.
302. ↑ Rambam ibid.
303. ↑ See Sifrei ibid and ibid; Rabbeinu Elikim Yoma 62b; Rambam ibid.
304. ↑ Rambam ibid.
305. ↑ Leviticus ibid. Sifrei ibid and ibid; see Ralbag Numbers ibid.
306. ↑ Sifrei ibid and ibid.
307. ↑ Rabbeinu Hillel on Sifrei ibid section 147.
308. ↑ See Rabbeinu Hillel ibid; Ralbag ibid.
309. ↑ Rabbeinu Hillel ibid. And see Ralbag ibid: And he said in this place etc.
310. ↑ Rashi Menachot 45a s.v. Uvayom Hachodesh.
311. ↑ Ezekiel 46:6.
312. ↑ See citation 15. Rashi Menachot ibid s.v. Par Mah Talmud Lomar.
313. ↑ See the aforementioned citation.
314. ↑ See the aforementioned citation.
315. ↑ Ezekiel ibid 7. See Baraita Menachot 45a.
316. ↑ See Gemara ibid.
317. ↑ Baraita in Gemara ibid, according to our version, and Rashi s.v. Umeinayin Shema’akvin; Har HaMoriah TMT 8:20, in the words of Rambam ibid.
318. ↑ Ezekiel ibid 6. Baraita ibid.
319. ↑ See citation 288 and onwards. See Rambam TMT 8:20.
320. ↑ Rambam ibid.
321. ↑ Tanna Kamma in Tosefta Menachot 6 and Baraita Sukkah 47a.
322. ↑ Rashi ibid s.v. Me’akvin Zeh Et Zeh.
323. ↑ Numbers 29:18, 21, 24, 27, 30.
324. ↑ Numbers ibid 33.
325. ↑ Menachot 44b.
326. ↑ Rashi there s.v. K’mishpatam.
327. ↑ Tosafot there and B’raita Sukkah there.

328. ↑ See Tziyon 62 and onwards. Rabbi Yehuda in Tosafot there; see Rabbi Yehuda in B'raita there.
329. ↑ Rabbi Yehuda in Tosafot there.
330. ↑ Likutei Halachot Menachot 44b (18a), in the body of the book, according to Sifrei in Tziyon 292, and Torat HaKedoshim sec. 8.
331. ↑ Rambam in Tziyon 291, according to Likutei Halachot there (17b) Zevach Todah s.v. Shel. Orach Shulchan Tum'at Meit 8:20, in the additions. And see Orach Shulchan there, that Rambam ruled thus due to the Torat Kohanim and Sifrei in Tziyons 282, 284 and onwards, and see the next Tziyon.
332. ↑ See Orach Shulchan in Tziyon 243, in Rambam's words there.
333. ↑ Rabbeinu Elikim Yoma 62b; see Tosafot Menachot 44b s.v. Ela.
334. ↑ Likutei Halachot there in the body of the book and Torat HaKedoshim sec. 7.
335. ↑ See Tziyons 318 and onwards, 329.
336. ↑ Numbers 29:37. Likutei Halachot Menachot 44b (17b) Zevach Todah s.v. Levad.
337. ↑ Tziyon 386 and onwards.

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